

# BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 10.—Vol. XII.

FRIDAY, MARCH 9, 1827.

Price, 53 in 6 m. or \$2 50 in adv.

## RELIGIOUS MISCELLANY.

*For the Boston Recorder and Telegraph.*  
REMARKS ON DR. CHANNING'S DEDICATION  
SERMON PREACHED AT NEW-YORK, DEC.  
7, 1826.

A young man of more vanity than prudence, once told Robert Hall that he intended to refute a certain book, which was much admired by the latter. "You attack that author!" exclaimed the indignant Hall, "a fly take wing against an archangel!" This spirited reproof may not be inapplicable to me, now that I have undertaken the task of examining one of the most splendid productions of so accomplished a scholar and so skilful a writer as Dr. Channing. But skilful writers do not always reason conclusively, and the richest embroidery may be attached to *web of so feeble a texture*, that the merest child can pick it to pieces. I apprehend it is easy to show, that the reasoning in this discourse is essentially defective, and that the conclusions, which it would establish, are not drawn from correct premises; although it may not be easy to do away the impression, which the whole is calculated to make. To perceive the full force of a solid argument one must submit to the ungrateful task of close and accurate thought, but requires no mental effort to be allured by the beauty of a striking metaphor, or of a well constructed sentence.

With few exceptions the sermon under examination is a full, fearless and impressive exhibition of its author's sentiments, adorned with all the charms of a fascinating style, and enlivened with touches of the most thrilling eloquence. We are willing to allow, that the writer has himself truly characterized his performance, when he intimates, that it is "the language of earnest discussion and strong conviction." (p. 13.)

Its object is to exhibit what may be called *The Internal Evidences of Unitarianism in contrast with Trinitarianism*. The author does not propose to prove the correctness of his own views by any direct course of reasoning or by scriptural authority, but by contrasting what he deems to be the most prominent features of the two opposing systems, he would show, that Unitarianism is most likely to promote piety, and consequently, "as the promotion of piety is undoubtedly the chief purpose of Christianity," is most probably the true system. (p. 9.)

This mode of treating the subject is very happily chosen, as it is admirably adapted both to the author's peculiar talents and object; for it does not require the mention of facts and the citation of texts, which would be exceedingly apt to damp the ardour of feeling and check the flow of thought, which are every where so visible.

In order that the reasoning should be of any weight it is obvious, that the different features of the two systems must be fairly and correctly exhibited, otherwise it is not Unitarianism and Trinitarianism, which the author is contrasting, but something else. It must then be shown a correct reasoning from the obvious principles of human nature, that Unitarianism is better adapted to promote piety than Trinitarianism; for if bold assertion and eloquent appeal are to go for proof, an eloquent man may prove anything. If the author now has fulfilled these two conditions, he has offered a very strong argument in favour of his system; an argument indeed, that would be convincing, provided there were no other and higher sources of evidence.

But on the present subject there are two other and higher sources of evidence. 1. In regard to effects of any kind *fact* is the highest proof. This has long been acknowledged in reference to every other department of human investigation, and it will not be denied in respect to theology. Indeed all reasoning from the principles of human nature rests ultimately on facts; for certain things, which have resulted from certain circumstances, we infer, that similar things will result from similar circumstances. No reasoning can stand against matter of fact.

2. In regard to the truth of any religious system, those, who acknowledge the authority of revelation, must allow, that the Bible is the last resort, the ultimate appeal. Even though some doctrine should to us appear likely to be detrimental to piety, if it be clearly revealed in our acknowledged scriptures, from our knowledge of the character of God, we must believe it true, and that it will in the end promote the highest good, though at present we are unable to tell how. This will concide, who are not mad enough to imagine, that they are as well acquainted with the whole system of things, as is the Universal Governor, and that they know better what is in man than He, who formed man and gave him all his powers.

To bring these remarks together into one view, we say, that the mode of reasoning, which Dr. Channing has adopted, ought to have no influence upon our minds, unless it fulfil the following conditions, viz:

1. The prominent doctrines of the two systems must be fairly exhibited.

2. The probable effects of these doctrines must be deduced by accurate reasoning from the obvious principles of human nature.

3. The conclusions with regard to these effects must correspond with facts.

4. The conclusion with regard to the truth of any doctrine must correspond with revelation.

If any argument in the sermon expressly violates either of these conditions, that is sufficient to prove it inconclusive, even if the intricacies of its web should not be unravelled, nor the particular sophism pointed out. This I say, not because I suppose it difficult for one accustomed to argumentation to detect the sophistry of all the arguments against Trinitarianism, which this author has employed, but that every common reader, while perusing his discourse, may have a rule of easy and ready application. In my own remarks I shall endeavor to dissect each argument and point out the very spot where it is unsound.

The question to be decided is, has Dr. Channing fulfilled these conditions, without which his arguments can have no real weight? To us it seems not. He appears to have broken loose from all the trammels of safe reasoning, and soared away into the regions of unbounded speculation, with a freedom almost equal, and an elegance and good sense superior to a German neologist. To us he seems to have given an eloquent view of Unitarianism in its most fascinating forms, and an imperfect and distorted view of Trinitarianism; & then brought forward a series of conjectures with regard to the effects, which might be supposed to result from the two systems thus contrasted, without claiming or desiring much support from fact or revelation. We can compare him to nothing but a skilful painter,

who should draw an elegant picture of a bramble, represent it as hanging with the richest clusters of grapes, and paint by its side an image of a withered and blighted vine, and then ask us which we prefer, the bramble or the vine? As if we had no sources of information respecting these plants except his picture, or as if we would not walk into the fields and examine them for ourselves.

At present it will be sufficient to apply the general principles of reasoning on this subject to one division of the discourse, and proceed with the examination of the others as opportunity may be afforded. I shall select the sixth head, as in many respects the most beautiful, eloquent and touching of any in the performance, and as comprehending the substance of many of the objections to Trinitarianism, which the author brings to view in other parts of the discourse. It is the object under this head to show that, "Unitarianism favors piety by opening the mind to new and ever enlarging views of God." (p. 23.) This it does by "considering revelation, not as independent on God's other means of instruction; not as a separate agent; but as a part of the great system of God for enlightening and elevating the human soul, as intimately joined with creation and providence; and intended to concur with them; and as given to assist us in reading the volume of the Universe." (p. 30.) He evidently intends to represent these as principles peculiar to Unitarianism. His language however is not very definite, and it is difficult to decide, whether he means to represent his system as regarding revelation superior, equal or inferior to God's mode of instruction by creation and providence. But from the whole tenor of the paragraph we are rather led to infer, that Unitarianism considers these three modes of divine instruction as of equal value and importance. However this may be, it is obvious, that he means to represent Trinitarianism as disregarding God's mode of instruction by creation and providence, for he says, "it tends to confine the mind; to shut it up in what is written; to diminish its interest in the Universe, and to discline it to bright & enlarged views of God's works." (p. 30.)

As to the first part of this representation, it may be answered, that neither does Trinitarianism consider revelation as independent on God's other modes of instruction, but it regards all the divine teachings as intimately connected with each other and equally demanding our diligent study. It does indeed maintain, that revelation is the most precious and by far the *dearest* manifestation of the divine will; and consequently that the divine instructions by creation and providence are to be understood in accordance with God's word: that is, the more obscure manifestation is to be explained by the clearer, and not the clearer by the more obscure. There are some subjects indeed, upon which creation and providence speak more plainly than revelation, but the above is the general rule. The two systems then in this instance are not fairly contrasted, and consequently the comparison, depends upon the contrast, is defective.

But the author proceeds to give an additional reason, why Trinitarianism produces the injurious effects, he attributes to it. It is because "its peculiarities differ so much from the teachings of nature, that he who attaches himself to the one will be in danger of losing his interest in the other." (p. 30.) As instances of these peculiarities he mentions the Trinity, Incarnation and Atonement, and says, "these ideas cannot easily be made to coalesce in the mind with that, which nature gives of one Almighty Father, and Unbound Spirit, whom no worlds can contain, and whose vicegerent in the human breast pronounces it a crime to lay the penalties of vice on the pure and unoffending." (p. 31.) Here the idea of one Almighty Father and Unbound Spirit is arraigned against the doctrines of the Trinity and Incarnation, and the dictates of our own consciences are placed in opposition to the statement.

As to the first part, if by these peculiarities differing from the teachings of nature he means, that they are inconsistent with them, it is an assertion, for which he offers no proof, and which we feel in our own minds to be unfounded. If he mean only, that these peculiarities go beyond the teachings of nature, we cheerfully admit it, and say, that we regard revelation as necessary, and as the most precious gift of God, chiefly, because it reveals the most affecting and important truths, to which nature could never reach.

If there is any danger of our losing our interest in the teachings of the Universe, it must be because, that in our view the peculiar teachings of revelation are so much more splendid & important, than they tend to throw the former into the shade.

But whether this effect is likely to be produced in any considerable degree, while we regard the God of nature and the God of revelation as one and the same Being, let the impartial judge.

There is no more difficulty attending the supposition, that the Unbound Spirit was united to the man Jesus, and at the same time filling immensity with his presence; than the supposition that he was conversing with Moses on Mount Sinai, and at the same time directing the concerns of the remotest parts of the Universe. In this case the author has failed to show the truth of his position by accurate reasoning from the obvious principles of human nature.

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**RUSSIA AND WEST-BRUNSWICK.**—The revival has extended to these places. The people generally are Baptists & Methodists. There is a small Presbyterian church in each place, which have enjoyed in common with the other churches in those places, a season of refreshing from the presence of the Lord. The committee have received no official communication.

**HOLLAND PATENT.**—This is the west part of the town of Trenton. The people are much divided in religious sentiment, which renders all the societies small. Though the number of converts here is not so great as in some other places, it is nearly equal when compared with the population.

The following facts were communicated by the Rev. Wm. Goodell, the first of Oct.—

The revival here commenced about the first of May; but it is evident that the cloud of mercy was gathering, and the way of the Lord preparing, for three or four months previously to that time. The first Tuesday in May was observed by the church as a day of fasting and prayer. The forenoon was spent in free conversation and prayer, and in the afternoon a sermon was preached. This was a solemn day. The church prayed. The Spirit descended. Sinners present were convicted. From this time which was truly a season of refreshing from the presence of the Lord, the work became powerful, and so continued for about three months. Since that, instances of conversion have occurred from time to time.

On the first Sabbath in September, thirty-five were added to the church under my care, as the first fruits of the revival. Several more expect soon to unite. Eleven adults were baptized. Upwards of twenty have united with other denominations. The whole number of hopeful converts is about 70.

**LITCHFIELD.**—A revival commenced here the latter part of winter, and became considerably powerful in May and June, when the Rev. Mr. Towne, the pastor of the Presbyterian church, in consequence of his excessive labors, was taken sick and died. With his death the means of grace were diminished, and the revival declined. Particulars are unknown.

**FLOYD.**—There is a small Presbyterian church in this place, but no stated preaching, and their house was built by different denominations.—The revival extended here, but the committee are unable to state particulars.

**SANGERFIELD.**—Considerable excitement prevailed in the Presbyterian society, under the pastoral care of the Rev. Mr. Hopkins, during the last winter, and a considerable number have united with the Presbyterian and Baptist churches. Particulars unknown.

Some of the Congregational churches in the south part of the county have been visited, particularly Dr. Norton's society in Clinton, and Rev. Mr. Robinson's in Hanover. Indeed, some drops of this shower of grace have fallen on almost every place in the county.

#### FOREIGN MISSIONS.

*From the Missionary Herald.*

#### LETTER FROM MR. KING.

A letter, written from Nismes, (south of France,) and dated the 10th of November, last, describes some of the more important occurrences, from the time of his arrival at Mahon, in Minorca, up to the writing of the letter. We make a number of extracts, having regard to chronological order.

#### At Mahon.

When at Mahon, I received a challenge to hold a dispute with two priests, one a doctor of theology. I accepted the challenge, and taking in my hand "the Sword of the Spirit," which is the Word of God, I went to meet them in a place retired. It was when I was in quarantine. Previous to my going, the Intendant of the Lazaretto, came to me, and advised me not to go alone. I told him I had nothing to fear. On entering the garden, I found three priests, with a few other persons, and soon after we commenced our dispute, two naval officers of the American squadron came to hear us.

The Romish doctor at first addressed me in Latin, demanding "to what sect I belonged?" I replied, that I called no man father upon the earth; that I believed in Jesus Christ, and took the sacred Scriptures for my guide. This led to the inquiry, "what is the standard of interpretation?" and "who shall decide in case of doubt?" and then, "what and where is the church of Christ?" and finally we came upon "tu es Petrus," [thou art Peter;] and I endeavored to show them, that Peter and the Pope were very different sort of men, as to their mode of governing in the church, and in many other things.

After conversing for about three quarters of an hour, they proposed, that we should finish our dispute for the present, and said, that having heard I was a very amiable man, they had come to pay their respects to me, and to invite me to their convent, to eat with them, to shew me their library, &c. and added, that after the squadron was gone, we would have another dispute. I on my part thanked them for their politeness, but did not so well like the proposition of deferring the dispute till the squadron was gone. Besides, what could they know of my amiability, in case I had possessed any? I said, this may be a kind of *Joabie* salutation, as a preparation to smite me under the fifth rib.

After getting permission, I went on shore, and took my trunk with me; but, at the custom house, I was told, that I must leave my trunk to be examined through the day, and if any books were found, which contained any thing against the government, or against the religion, (Roman Catholic,) they must be burnt.

So happened, that I had some against their religion. I had one, in particular, which was the *Bible*, and in different languages. I also had some Tracts, printed at Malta, called "Novità del Papismo," [Novelty of the Papacy,] and the "Storia di Andrew Dunn," [Story of Andrew Dunn.] So I concluded it was not best to have my books so rigidly examined, and immediately sent my trunk on board an American ship bound for Barcelona.

Two days after, I applied to the police, to endorse my passport for Barcelona, but was refused. The reason assigned was, that my passport had not been endorsed by the Spanish consul at Smyrna. The officers of the police also told me, that I had done wrong in coming on shore at Mahon, and that in a similar case they had put Frenchmen in prison.

I immediately took a boat, and went to the North Carolina, to obtain the assistance of Com. Rodgers. The commodore, to whom I wish to express publicly my very grateful acknowledgments, took a lively interest in my case, & through his influence, a new passport was procured for me the next day, endorsed by the Spanish police, to go to Barcelona.

The day after I got my passport, a curious circumstance came to my knowledge, which I thought might possibly serve to explain some of those things which happened to me at Mahon. On entering the house where I lodged, I bade the woman good morning, and she returned my salutation, calling me by name. A Spaniard was present, who, after I went out said, "Who is that Monsieur King? I recognizeth his name."

I think I have seen him at Constantinople, with two others. In the time of the war, [i.e. in the time of the Constitutionalists,] I took a ves-

sel, and among other papers, I found a long letter of several sheets, written by a Monsieur King to a Society at Paris. I will go home and find it, and send it to him, to see whether he recognizeth the hand writing." On my return to my lodgings, the woman of the house questioned me, to know whether I had been at Constantinople, and whether I had correspondence with any one at Paris. My curiosity being excited by those questions, I asked why; and she then related what the Spaniard had said.

The next day he called, and put some questions to me about my travels, and said; that he had a letter of the description above mentioned, but that he had lent it to a woman to read. I did not tell him that it was, or was not, mine, but bid him good morning, and left him to form his own opinion.

About this time, the priests sent me another invitation to hold dispute with them at the convent. But as I was on the point of leaving for Barcelona, and had met with some difficulty with regard to my books and my passport; and as, by accepting their invitation, new obstacles might be thrown in my way; I thought best not to go near them.

#### In Spain.

The next day, I sailed for Barcelona in the ship Thalia, Capt. Butler, for whose politeness and kindness to me on the voyage, and while at Barcelona, I feel very much indebted. For my passage, he refused to receive any remuneration.

At Barcelona, he introduced me to several of the officers of the French Garrison with whom he was acquainted, who were particularly polite to me, and who, in case of any difficulty, would have been able to render me essential service. After spending eight or ten days in that place, I took my seat in the Diligence for France, in company with two French officers, who were recommended to me by two of the Sub-Intendants of the Garrison. On the way, one of them, who was himself a Roman Catholic from Corsica, asked me, "Why it happened, that, where people had the most of the Roman Catholic religion, they were the most wicked?"

In Spain, efforts are making to re-establish the Inquisition. About six weeks before my arrival, a Jew was put to death as a heretic.

Assassinations in that country, you know, are frequent.

I was assured, by officers of high rank at Barcelona, that in the province of Catalonia alone, which is considered one of the best provinces in Spain, there had been, within three years past, more than fifteen hundred assassinations, of which the law took no notice. About 8 days before my arrival at Barcelona, the Superior of a convent was assassinated in his chamber, at 11 o'clock in the morning. A cry was set up after the murderer, but nobody knew where he was to be found. An officer of rank in the Spanish service, himself a Roman Catholic, assured me, that three leagues from Barcelona, if a priest were to set up the cry, "There goes a Protestant," the latter would be almost sure to be assassinated. In Spain, one sees the Roman Catholic religion in all its purity and grandeur.

On Thursday, October 5th, I left that country without a single regret.

#### Return to France.

When, from the heights of the Pyrenees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards, and smiling green fields. Four years have rolled away since I made you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly clime. Thanks to Him, who has preserved my sight, and permitted me once more to behold scenes. With all thy gaiety and infidelity, thou art more lovely than dark, veiling the pagan-christian countenance.

From Perpignan, I went to Montpellier, where I remained three or four days, with the Rev. Mr. Lissignol, and then came to Nismes.

#### Spirit of Missions in the South of France.

At Nismes, I received a pressing invitation from a Mr. Beaux, a very respectable Protestant, to take lodgings at his house during the winter.

He and his family seem to take an interest in doing every thing in their power, to render my situation happy. I have also received much kindness from a family named Devillos-Almaly, and from the Rev. pastors, Gardes and Tachard.

The Missionary Society here, on my arrival, voted to give me three hundred francs, [about 56 dollars,] to assist in defraying my expenses, while here; and a Physician, who had read my journal published at Paris, on meeting with me here, made me a present of one hundred francs. I have also received an invitation from the Rev. Mr. Lissignol, to spend the winter with him at his house.

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France is in a very interesting state, and I am persuaded it is my duty to remain here a few months. Besides, I dare not go in the winter season, to a cold climate, after having so long endured the heat of an Asiatic sun.

Many villages about Lyons, are turning Protestant. In one of them, a young man lately mounted a stone pillar in the street, and after reading in the Scriptures to a multitude assembled around him, publicly renounced his belief in the Roman Catholic religion. One of the

pastors has been insulted in the church, and the church has been closed. Thus things go on. The Jesuits are trying to re-establish themselves, and the Roman Catholic missionaries go on with their pious work of erecting crosses.

#### REVIVALS OF RELIGION.

##### REVIVAL IN LEE, MASS.

[Abridged from the Connecticut Observer.]

It is known that there has been for some months past a revival of religion in Lenox, in Berkshire county, Mass., and it still continues interesting. For some weeks or months past, the church and people of God in Lee have been waking up to the great interests of Zion, and the salvation of perishing sinners around them.

Visits were made to professors of religion, and all, it is believed, came to the solemn determination of devoting themselves more entirely to the service of their Lord. This state of things continued until the second week in February, at which time there were about 30 hopeful converts.

The feeling increased, and deeper interest was manifested by the people of God. About this time, religious visits or neighborhood meetings were commenced for personal conversations, prayer, and remarks adapted to the state of feeling; the object of which was to present the mind and conscience of the impenitent sinner, whether anxious or not, his dangerous condition while remaining an enemy to God. These meetings were soon crowded to overflowing; the Lord being present and working powerfully by the Holy Spirit. It very soon became indeed a pentecost season. A awful solemnity pervaded every soul.

The meetings were continued and held in different parts of the town daily; and usually while those whose province it was, conversed and prayed with the anxious, the dear people of God would retire to some other part of the house, and spend the time in praying for God's blessing on the meeting.

Within a week from the second Sabbath of February, there were as many as 60 who indulged the pleasing hope that they had passed from death to life, and had submitted to the reasonable terms of salvation as revealed in the gospel; and within two weeks from the above

and 2d Sabbath there were more than 100 hopeful conversions.

What renders the work peculiarly interesting is, that almost one half the converts are males, and many of them men of middle life, men of business and influence, and some few aged persons.

The work has been, thus far, free from noise and enthusiasm, but powerful, solemn, and in some cases almost overwhelming. The means employed, which God in tender mercy has owned and blessed, are an exhibition of truth to the understanding and to the heart, and appeals to the conscience, the reasonableness of what God requires of his creatures, and their duty to comply with those requirements, and their obligation to act without a moment's delay; the awful danger of losing the soul, as well as dreadful guilt incurred by delaying repentance.

Another means, that God in covenant faithfulness has owned and blessed in this revival, is the efforts and the persevering prayers of his children. Perhaps the children of God in no place were ever more united in feeling, exertions, and prayers, for the salvation of sinners, than in the church in Lee, in the last two or three weeks; and there is abundant evidence that

God did hear and answer and save. And it is presumed there is not a single individual in that church who does not feel a deep responsibility resting on him. They have none of those wicked excuses that many stupid worldly professors of religion in many of our churches have to satisfy themselves and quiet their consciences in the neglect of duty.

As many as 140 already, it is believed, are brought into the kingdom of Immanuel; and the work is now as interesting as it has been at any time—no opposition is manifested. It is probable there never has been in New England before so powerful a revival of religion, and so many hopeful conversions in so short a time, and with so little noise.

On Thursday, October 5th, I left that country without a single regret.

#### Return to France.

When, from the heights of the Pyrenees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards, and smiling green fields. Four years have rolled away since I made you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly clime. Thanks to Him, who has preserved my sight, and permitted me once more to behold scenes.

With all thy gaiety and infidelity, thou art more lovely than dark, veiling the pagan-christian countenance.

From Perpignan, I went to Montpellier, where

I remained three or four days, with the Rev. Mr. Lissignol, and then came to Nismes.

#### Spirit of Missions in the South of France.

At Nismes, I received a pressing invitation from a Mr. Beaux, a very respectable Protestant, to take lodgings at his house during the winter.

He and his family seem to take an interest in doing every thing in their power, to render my situation happy. I have also received much kindness from a family named Devillos-Almaly, and from the Rev. pastors, Gardes and Tachard.

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**PALESTINE MISSION—GOOD NEWS.**

The last Monthly Concert was one of the most interesting ever held in Boston. The intelligence communicated was altogether the most important, especially when considered in its bearings upon the future prospects of Missions, of any ever received by the Board at one time.

It came too late to appear in the last Missionary Herald. And though we usually deem it improper to anticipate that official organ of the Board, in the publication of missionary intelligence which may be in our power; yet we feel it would now be wrong to withhold that, which would cause many thanksgivings to God, and convey to the friends of missions so signal an evidence of the final triumphs of the truth. We shall briefly state a few leading facts, necessarily omitting many interesting particulars. In presenting this brief notice of what God has wrought, we shall not satisfy the reader; but only excite a stronger desire to see the details in the April Herald. The intelligence given was all from the Palestine Mission. The ordinary concerns of the mission, and further particulars of the hopeful converts of whom we have before heard, would have been unusually animating. But we were permitted to hear of other events, of a character quite unexpected, which have come to pass in the East in these days.

The intelligence to which we allude, is contained in a letter from Mr. Goodell, at Beyroot, dated Sept. 29th and Oct. 5th, 1826. It appears that Mr. King, when he set out on his return to this country, left a *Farwell Letter* to the people of Syria. This contained a testimony to the great truths of the gospel. A translation of this letter was sent to Constantinople, with copious marginal references to scripture proofs prepared by Mr. Goodell. This letter excited great commotion among the Armenians, 100,000 of whom reside in that city and neighborhood. A general meeting of the monks, priests and patriarchs of that church was held; attended also by the Greek patriarch of Constantinople and the Greek patriarch of Jerusalem, who happened to be then in the city. Mr. King's letter was read, and discussed at length, in that meeting. The long neglected Bible was produced in the concave, and the references consulted. The consequence was, a division in the assembly, and a warm discussion of the practices of their own church. But eventually several resolutions were passed, which clearly show that strong convictions of truth had seized on the minds of a major part; and that light has dawned, even upon the ecclesiastics of the Armenian Church, which must, ere long, subvert the fabric of their superstition. The substance of the resolutions is, that the Patriarch should dismiss the monks and priests from the Convent at Jerusalem, & appoint a few persons in their places who have been married but are widowers; that no new monks or priests be appointed for twenty-five years; that no women or boys go on a pilgrimage to Jerusalem; that men who go should not be permitted to remain there more than four days; and that they no more witness "the pretended miracle of the holy fire."

We make no comment; aware that facts, in a case like this, need nothing but an explicit statement to bring them with power to the pious heart. We would barely remark, that these beloved missionaries could not have anticipated a result like this, in less than seven years from their leaving their native shores, and within three years from the location of the mission in Syria. Mr. King too, when writing that favored letter, did not imagine in what assembly it would speak, or what convulsions it would occasion in the superstitions of a corrupt church. Perhaps he has yet to learn what the Lord has done by his feeble instrumentality. By the last accounts, he was in France; and though success speedily followed his parting effort in the Holy Land, possibly he will first hear of that success on arriving here among his own people. The full extent of the benefit he will learn, only when the light of eternity shall disclose it.

**For the Boston Recorder and Telegraph.  
A RECENT OCCURRENCE.**

**MESSRS. EDITORS.**—The following is a simple statement of facts, and the public will draw its own inferences. The subscriber had the misfortune on the 14th inst. to lose a child aged 4 years. This child was christened, about three weeks after he was born, at the Roman Catholic Church by the Rev. Father Taylor. On the death of this child, application was made to the Rev. Mr. Burns of the Catholic Church to make a prayer over the child who refused, stating that he never attended on any but adults. Application was then made to Rev. Dr. Jenkins, who with his usual alacrity and benevolence attended at the house of mourning, and made a prayer over the child. Every thing was ready for the interment, and carriages had been procured with considerable difficulty by the subscriber, who is a poor man, and has to struggle hard for a living. Liberty to bury the child in the Roman Catholic burying ground at South Boston, had already been obtained from Father Burns.—The Sexton of the Catholic Church arrived, and on learning that Dr. Jenkins had made a prayer over it, refused to superintend the funeral ceremonies, in consequence of the prayer having been made by a Protestant minister. The funeral was consequently postponed, and the carriages discharged.

The subscriber proceeded immediately to the Right Rev. Bishop Fenwick, to relate these circumstances; who told him positively that his child being a Protestant should not be buried in the Catholic burying ground. The subscriber then asked the Bishop, if a child of 4 years old could be a Protestant! To this question the only answer given by the Bishop was, that a Protestant should not be buried in the Catholic burying ground.

The subscriber pledges himself that the facts are as above stated. He wishes to make no remarks, but let the liberal minded judge for themselves. **LUCIUS BURNHAM.** Boston, Feb. 26, 1827.

**RELIGIOUS SUMMARY.**

**City of New-Orleans remembered.**—“We are happy to state that the Rev. Mr. Deferoux, of Geneva, in Europe, a gentleman of talents and piety, and correct principles, left this city for New-Orleans on Thursday last, under the patronage of the American Home Missionary Society. Those who know him best, anticipate much good from his labors; especially as the French language, which is spoken by so large a part of the inhabitants among whom he is to be located, is his native tongue.”—[N. Y. Obs.]

**American Board.**—Receipts at the Treasury in the month preceding Feb. 20th, Distributions, \$7,612 44; Legacies, \$467 50; besides donations in clothing, &c. Of the sum first named, 4,492, 53 was from Auxiliary societies. After the list was closed, the treasurer received Five Hundred Dollars from a donor who conceals his name. He refers to the late appeal of the Prudential Committee in the following manner:

“Having contributed my usual donation to the Board, I rested satisfied, until I read the Herald. Since then, the wants of the heathen, our increasing obligations to God, the necessity of

working while the day lasts, and the value of souls, has convinced me, that it is my duty to devote, not a part of my present income, but of my capital to the glorious work of evangelizing the world.”

**Liberty in New York.**—Since the formation of an Auxiliary and Associations in New York city, the period of a month, \$4410 have been collected and transmitted to the Treasurer of the American Board in Boston. The Agent of the Board in New York, also acknowledges the receipt of \$352 from other places.

**Capt. John Brown.**—Died, in the Arkansas Territory, sometime last autumn, Capt. John Brown, the father of Catharine and David Brown, aged about 65 years. He had been a member of the church of Christ among the Cherokees, nearly five years, and adorned his profession to the last, by a bright example and benevolence. Mr. Brown had the satisfaction of seeing two sons and four daughters also members of the Christian church.—*Miss. Herald.*

**Charles R. Hicks.**—We have moreover, to record the death of CHARLES R. HICKS, the venerable and highly respected Indian chief, whose name, since the Board commenced its mission among the Cherokees, has often appeared on the pages of the Missionary Herald. He died near the commencement of the present year. Mr. Hicks was, for many years previous to his decease, an exemplary member of the Moravian church, which has had a mission among the Cherokees since the year 1801; but his regard was extended to every measure, from whatever source it originated, that had a tendency to improve the moral, intellectual, and social character of his countrymen.—ib.

**Indian Mission.**—In the course of the present week, communications have been received from the beloved Mission Family, formerly connected with the Circular Church in this city, and now laboring among the Cherokees at the station called Goshen. A number of interesting specimens of Indian manufacture were forwarded together with the letters, as also “A Spelling Book written in the Choctaw language, with an English translation, prepared and published under the direction of the Missionaries in the Choctaw nation, with aid of Capt. David Folsom, interpreter.”—[Charleston Observer.]

**American Jews Society.**—At the last meeting but one of the Managers of this Society, two or three of the members resigned their seats, despairing of its usefulness. At the meeting on Tuesday last, it was voted (11 to 9) to take a lease for one year, of six lots in Yorkville, a few miles out of the City, provided it could be obtained for \$250. The particular object of the lease we do not know.

[N. Y. Obs.] **Jamaica.**—The editors of the N. Y. Daily Advertiser, have been favored by Capt. Grierson, of the s.s. Mary Ann, with Falmouth papers to the 10th and 14th January.

On the night of the 25th Dec. an attack was made on the house of the Wesleyan Missionary and his family, at Montego Bay, by some unknown persons, who fired muskets into the house at the word of command, with a resolute intention of killing the inmates. The court of quarter sessions, which had the matter before them, were unable to fix on any individual. The assailants advanced four or five times on different sides, aimed deliberately at the doors and windows, and regularly obeyed the word of command: “make ready; present! fire!” Mr. Crofts produced to the Court, 7 bullets, taken from different parts of the house, in the presence of many witnesses; and another person produced the ramrod of a trooper's carbine.

**The Portland Marine Bible Society.**—The Christian Mirror contains the annual Report of this Society; from which it appears that, during the past year, 115 Bibles have been disposed of by the distributing Committees. In some instances, say the Committee, we have had the happiness to find that the whole crew were furnished with Bibles. The owners and masters are ready and willing to aid the Society in their benevolent views; and, in some instances, the owners have sent for Bibles when their vessels were ready for sea. From a calculation according to tonnage, it appears there are 2640 seamen belonging to that district, which includes Falmouth, North Yarmouth and Freeport; the average number in port, throughout the year, it is supposed will be 176, but at certain seasons, a much larger number.

**Tracts.**—A writer in the N. Y. Observer proposes to the publishing committee of the American Tract Society, that they procure and publish tracts on the following subjects: 1. Seasons of fasting and prayer. 2. Confession of sin in churches. 3. Church Discipline. 4. Visiting the sick. 5. Preaching the gospel, its doctrines & precepts, its promises and threatenings, with great plainness and earnestness. 6. Union of feeling and effort in churches. 7. Meetings of inquiry. 8. Avoiding disputes on minor points. 9. Urging awakened sinners to immediate repentance and reconciliation with God. 10. The visits of ministers, professors and others where revivals had commenced. 11. The preaching and other labors of evangelists. 12. United, agonizing, persevering prayer. 13. The instruction given in Sabbath schools.—The Editors say, in a subsequent number, that this proposal has already engaged the attention of the publishing Committee.

**Reformed Dutch Missionary Society.**—On Sabbath evening, the 21st of January, the annual sermon was preached before the Young Men's Missionary Society, auxiliary to the Missionary Society of the Reformed Dutch Church of New-York, by the Rev. Dr. Brodhead, and \$105 were taken up in a collection to aid their funds. This society was formed on the 7th of January, 1824, and consists at present of about 180 members. They have paid to the treasurer of the parent Society \$150 per annum. Their prospects for the future are very encouraging. They have paid, since 1824, the sum of \$450 to aid in the cause of Missions; and there are about \$150 in the Treasury.—[Reformed Dutch Mag.]

**The Widow and Fatherless.**—Donations, to the amount of \$2,566 15, have been received by W. W. Woolsey and Moses Allen, Esqs. of New York, for the relief and support of the widow and children of the Rev. James C. Crane, late a Missionary, and afterwards Secretary, to the United Foreign Missionary Society. This generous provision for the widow and the fatherless, has been raised by contributions from the friends of missions, and a few of the churches. The money has been invested at an interest of 7 per cent., to be paid semi-annually.

**Baptist Churches in Nova Scotia and New-Brunswick.**—Rev. Isaac Merriam, in a letter to the Rev. Mr. Sharp, dated at Eastport, Nov. 29, mentions his recent visit to these churches. Nova Scotia Association has 24 churches, 13 ordained ministers, 2 licentiates, and 1616 members. 125 were baptized last year. New-Brunswick Association has 25 churches, 12 ordained ministers, one licentiate, and 1237 members; 145 were baptized last year. Revivals, and interesting openings to do good, invite the labors of gospel ministers. The scarcity of these may be judged of from the fact, that to hear the gospel, six sisters and some of their husbands, walked thirty miles to attend a general meeting.

[Chr. Watchman.]

**DEDICATION, ORDINATIONS, &c.**

On Wednesday the 29th ult. the College Chapel at Amherst was dedicated to the honor and worship of God, and in connection, Rev. President HUMPHREY was installed Pastor of the College Church.

The services were as follows: Rev. Mr. Taylor of Sunderland, read the Scripture. Rev. Dr. Woodbridge of Hadley, offered the Introductory and Dedicatory Prayer. President Humphrey preached the Sermon. Rev. Mr. Crosby of Enfield offered the Instilling Prayer.—Rev. Mr. Fiske of New Braintree, delivered the Charge. Rev. Mr. Snell of North Brookfield, expressed the Fellowship of the Churches, and Rev. Mr. Chapin of the South Parish in Amherst, offered the Concluding Prayer.

The Sermon of Dr. Humphrey was peculiarly appropriate, on the text, 1 Sam. 7, 12. “Hitherto hath the Lord helped us.”

The subject and the occasion naturally led the Speaker to consider the grounds on which the founders, guardians and patrons of the College have to acknowledge the protection and assistance of God already enjoyed, and to hope for his future blessing and favor. An abstract we cannot attempt to offer, and perhaps we shall give the clearest conception of the prosperity of the College, by stating a single fact. It is less than seven years since the Institution was first opened, and yet it is now exceeded in the number of students by only two of the Northern Colleges.

The transactions of the day are considered as of a most auspicious character, and it is believed that those who love the cause of true religion, will fervently commend the Church and all the interests of this College, unto Him, who alone can render it truly prosperous, and make it a blessing to the country.

**Amherst College.**—Speaking of the Report of the Faculty to the Board of Trustees concerning the new system proposed by them, the Amherst Inquirer says:—“We are told that whatever may be the result of their application for legislative aid, it is their intention to enter upon the new parochial course of instruction at the commencement of the next College year.”

At Medford, Ms. Feb. 28. Mr. CALES STETSON was ordained Pastor of the Unitarian Church.

At Hanson, Ms. Feb. 21, Rev. CHARLES L. COOK, as Pastor of the Baptist Church.

In Amsterdam, N. Y. Mr. STEPHEN SMALLEY; and at Madrid, N. Y. Mr. SILAS PRATT; both to the work of the pastor ministry in the Baptist Connection.

A new Congregational Church was organized at Richmond, Me. Feb. 9th, consisting of 9 members. Introductory Prayer by the Rev. Mr. Goss; Sermon by the Rev. Mr. Ellwood, from Ps. 149, 2. “Let the children of Zion be joyful in their King.” Prayer and reading of the confession of Faith and Covenant, accompanied with an Address, by the Rev. Mr. Thurston. Fellowship of the churches, and baptism of an infant, by Rev. Mr. Johnson. Administration of the Lord's Supper, by the Rev. Dr. Gillett, and Rev. Mr. Soule.

**SECULAR SUMMARY.****FOREIGN.**

**War.**—The prospect rather increases, that the present war in Portugal will continue, and eventually array France and Spain at least against Portugal and England. It is said, that the church has engaged to support Ferdinand with every effort.

A London paper of January 15 has the following paragraph:—The relations with America are objects of solicitude, and the orders, understood to have been given to despatch five sail of the line and 3 frigates to the W. Indies, with a prompt and vigorous effort.

It seems 15 per cent. have been sent to London to insure peace between Britain and the U.S. for one year.

There was a report in England Jan. 13, that a British fleet was to be sent to blockade Havana. This would, of course, take place if war with Spain was determined on. The policy of Britain, as to Cuba is like that of the United States, to have Cuba remain to Spain or become independent.

The British papers call despatching 5 sail of the line and 3 frigates to the Havas, sending out a small squadron.

An accident happened in the Tunnel under the Thames, which was near being very serious.

A bottle of portable gas was broken, and the gas was ignited and filled the whole tunnel. Many of the workers were dreadfully burned, but none of them killed.

It is said that the year 1826 was the warmest ever known in England. The thermometer was at 50 most of Dec.

The Mail Coaches in Scotland are now brilliantly illuminated in the night with Portable Gas.

Upwards of 5000 trees were blown down in Gordon Castle estate in a gale of Dec.

American Venison, by the packets, is now a common dish on the tables in England in winter.

The establishment, in Quebec, of a Branch of the Bank of England, has been recommended.

**DOMESTIC.**

**Civil Commotion.**—The Georgia Controversy seems not to promise a speedy termination. Gov. Troup, seeing “the military character of the President's message is established,” says he is “only at liberty to give it to the defiance which it merits.” He writes to the Secretary of War, “You will distinctly understand, therefore, that I feel it to be my duty to resort to the utmost any military attack which the government of the U. S. shall think proper to make on the territory, the people, or the sovereignty of Georgia, and its measures necessary to the performance of this duty according to our limited means, are in progress. From the first decisive act of hostility, you will be considered and treated as a public enemy, and with the less repugnance, because he who has been to be sent to blockade Havana, has given way twice, and has not been repaired since the last disaster.” A writer in a Portland paper says, it has been stated as a philosophical maxim, that “a man subject to frequent jars for a long time becomes more porous, or of a coarser grain, so to speak, and therefore more brittle. In this way we would account for the breaking of the chains.

**Injury.**—A dreadful accident took place at Marecillus, Hopkins Co. (Pa.) on the 24th. Mrs. Johnson, an accomplished lady of fortune, in a fit of temporary insanity, poisoned her four youngest children, and then threw herself from a window of the third story of her mansion house. Mr. J. rode up to her door at the very moment that his unhappy wife was taken up lifeless. His frenzy and despair may be imagined, but cannot be described.

**Melancholy Occurrence.**—On Thursday the 22d ult. the dwelling house of Stephen Rathbone, of Salisbury, Conn. was destroyed by fire, and two of his children, aged 3 and 5 years, were burnt to death in the flames. The building is supposed to have been erected in 1812, and the roof was supported by four columns.

The family, and Henry Hawver, the suspected凶犯, was on Wednesday last committed to prison in this town, to await a trial in August next.

**Litchfield Post.**

The Mobile Register gives an account of another steam boat accident in that vicinity. The boiler of the Hornet burst, on the 5th inst., killing two men, and wounding several others.

The machinery of the boat was much injured.

The mail stage from this city to Keene, N. H. was overtaken a few miles from Concord, Mass. on Sunday of last week, by which accident Mr. Patten, merchant, of this city, and his arm broken and otherwise severely fractured, some of the other passengers were slightly injured.

**Unfortunate Occurrence.**—We learn that an alteration lately took place, between a Mr. Davis, (contractor of the stage mail) in Fayetteville, N. C. to the Northwest, and one of his drivers, who has since resulted in the death of the latter, from the blows inflicted by the former.—*Yorks. & C. Courier.*

**A Duel prevented.**—A long correspondence between Mr. McDuffie, and General Metcalfe, and their respective friends, is published in the National Intelligencer. A challenge was given by the former, and accepted by the latter, but the negotiation for a meeting entirely failed, from the election made by the general to fight with a rifle, at 90 feet distance, and the refusal of Mr. McDuffie to fight except with a pistol. Where is the point of honor now?

**G. W. Steele.**—The schooner Harden of Portland, Capt. Davis, has been committed to prison in this city, on a charge of cruelty to his crew. The master, on board vessel, was beaten with a iron cage. His parrot came on by fits, and he would stand at the grate, and roar until exhausted nature compelled him to quiet. On recovering strength again, he would break out into the most diabolical rage that one could conceive. Suddenly, however, he became perfectly quiet, and on the jailer's going in, to give him his dinner, he was found dead at a stone! There is every reason to believe that he died with blasphemy on his lips. He was killed by passion! Several persons testified, that as he was forced into the prison door, he uttered with tremendous imprecations the wish that he might never come out alive.—*Richmond, Va. Fam. Vis.*

**CONGRESS.**

**IN THE SENATE.**—**Bills enacted:** making appropriations for the support of government for 1827; regulating the Post Office department; to provide for the adjustment of claims under the 4th article of the treaty of Ghent, and for the distribution of money to the claimants; to explain an act fixing the Military Peace Establishment; to authorize the Legislature of Alabama to sell the lands reserved for schools within that state; to authorize the President, to ascertain and designate the Northern boundary of the State of Indiana; to improve the navigation of the Ohio river; to establish certain

## BOSTON RECORDER AND TELEGRAPH.

## POETRY.

*For the Boston Recorder and Telegraph.*

## TO AN INFANT IN GRIEF.

Why, infant, does thy bosom need  
To vent its sorrow in a sigh?  
Thou canst not mourn a wicked deed,  
Nor weep to think of "days gone by."

Why dost thou wear the looks that tell  
Of woe—can infancy relent?  
Or canst thou feel the griefs that swell,  
The bosom of a penitent?

Oh, were my heart as pure as thine,  
Sweet infant, I would weep no more,  
But knowing all in Heaven were mine,  
Would smile to think my sorrows o'er.

"JULY."

## GENERAL MISCELLANY.

*From the Christian Watchman.*

## LETTER FROM EUROPE.

*Extract of a Letter from Rev. ROMEO ELTON,**To the Hon. Abner Forbes, dated Florence, Italy,**November 20, 1826.*

MY DEAR FRIEND,—I had a boisterous, though short passage, of 21 days from New-York to Liverpool. The last winter I spent in England and Scotland, principally at the Universities of Cambridge, Edinburgh, Glasgow, and St. Andrews—and in London. From many of the Professors in these Universities, and also from others on the continent, to whom I had letters of introduction, I have received the kindest attentions. I had the pleasure of a personal acquaintance with Dr. Chalmers, and Rev. Robert Hall, whose works are so well known in America; and the exalted ideas which I had previously formed of these men were more than realized. They are by far the most impressive speakers that I have ever heard. In the social circle, Dr. Chalmers is highly engaging. His Lectures on Moral Philosophy, several of which I heard, like his sermons, were marked with the fervor of genius, and very eloquent. It is impossible to give any adequate idea of the devout and impressive manner of Mr. Hall. The sermons which I heard him deliver were distinguished by the same strain of pure and elevated piety, the same depth and originality of thought, as well as delicacy and elegance of style, that characterize his published sermons. Dr. Chalmers gave me a letter to the celebrated Mr. Irving, of London, whom I had the pleasure frequently of hearing, and of meeting several times in private. Mr. I. certainly possesses abilities of a very high order, and is the most fearless preacher I have ever heard. In private, Mr. I. is very pleasing.—From London I proceeded to Paris, where I remained about two months—and from thence to the Netherlands, Germany, &c.—I resided about two months at the University of Gottingen, and in many respects, I have been much pleased with this, and with several of the other Universities in Germany, which I have visited. I regret to say, however, that there appears to be in them little evangelical religion. That many of the German divines are semi-infidel in their sentiments, is apparent both from their preaching and writings. In general, the manners of professed Christians in Germany shed a most deadly chill upon a devout mind, and are in flagrant contradiction to the spirit of Christian morality. Alas! how changed is Germany since the days of the immortal Luther!

From Germany, I followed the course of the Rhine to Switzerland, and visited the celebrated Mont Blanc, and crossed from thence to Martigny by the Job de Bolme.—It is impossible for language to convey any just impressions of the scenery of Switzerland—a country which combines, in a most striking manner, the awful and the sublime, with the picturesque and the beautiful; and where we behold, in rapid succession, the wildest scenery intermingled with smiling vallies and cultivated fields. I have been in this beautiful city about five weeks, and purpose to proceed in a few days to Rome and Naples.—On the 14th inst. I had the honor of being admitted to a private audience, according to ceremony in his palace, with His Imperial and Royal Highness, the Grand Duke of Tuscany. He conversed with me in a very familiar manner; and in a moment after my introduction by the Grand Chamberlain, I felt myself perfectly at home. We conversed in the German and Italian on various topics. He made particular inquiries respecting our American Colleges, and spoke in commendation of the progress of the arts and sciences in America, and passed a high eulogium upon our illustrious Franklin. The Duke is a great patron of literature, and sustains an excellent private character. His private Library is one of the most valuable in Europe, amounting to 52,000 volumes, most of them very elegantly bound.

Through the goodness of God, I have enjoyed an uninterrupted share of health, and have met with no unpleasant occurrence during the whole of my tour, some of which has been rather hazardous. I purpose to return to London early in the Spring, and embark from thence to America. I have remained in Europe longer than I at first contemplated, but I found that it would be impossible for me to accomplish all that would be desirable in a shorter period.

Very truly and affectionately yours,

ROMEO ELTON.

*For the Boston Recorder & Telegraph.**To the Hon. Senate and House of Representatives, and to the truly Serious Christians of all Denominations.*

## THE HUMBLE PETITION OF SABBATH DAY

Swteth—That your Petitioner is of very ancient and honorable extraction, being created immediately after the world and man were formed, and that immediately after his formation, he was blessed & sanctified by his Creator!—That your petitioner was highly honored, many thousand years after his creation, insomuch that a man who presumed to degrade him by gathering a few sticks, was put to death without mercy!—That a blessing was promised to all who gave due honor to your petitioner!—That your petitioner continued to be honored and esteemed till within a few years past.—That since that period your petitioner has been gradually deprived of the honor due unto him, notwithstanding the promises and threatenings held out to those who shall honor or dishonor him.—That your petitioner is now held in so little estimation, that he is obliged by the rich to serve them, for routs, concerts and other fashionable amusements; by some, for printing newspapers and selling them; by some for keeping open shop and selling various articles; by some for driving cattle to market; by some for working on their gardens, and farms; by some for driving and travelling in stage coaches; by some for posting up their books and setting their accounts; by some for parties on the water; by a vast number for administering to their pleasures; and many other degrading employments, for which your petitioner was by no means created.—That for these things great wrath and judgments may be expected, and that by dishonoring your petitioner many persons have come to an untimely end.—That your petitioner is grieved to the heart to see such vast numbers of people obnoxious to the wrath and displeasure of an omnipotent God; by the dishonor they cast on your petitioner.—That a short time ago exertions were made to endeavour to restore your petitioner the honor he has been deprived of; but that no visible effects have appeared to fol-

low.—Therefore your petitioner humbly prays, you will take his case into your most serious consideration; and that you will use your utmost endeavours to restore him that honor of which he has been so unjustly deprived, and thereby avert the divine displeasure which now hangs over this nation for these things.—And your petitioner, &c. &c.

\* Gen. 2. 3. + Num. 15. 26. † Isaiah 68. 13.

*For the Boston Recorder and Telegraph.*

## TOBACCO.

The common chewing of tobacco is intemperance. It is upon the principles which I stated in a little article upon snuff-taking in a late Recorder. It is the wasteful and injurious use, of that which was designed for good. All the modes of using tobacco would be offensive to cleanliness, but for the influence of custom. Chewing and smoking render the breath disagreeable, create thirst and have a direct leading towards the intemperate use of spirituous liquors. What all the uses are, for which tobacco was designed, I will not undertake to say. The farmers employ it to free their cattle, and housewives their beds, from vermin, and it answers a very valuable purpose in preserving property from moths and other insects, during the hot season. All these purposes would of course fail, if these little animals imitating their superiors should become smokers, chewers and smokers. We have reason to be glad that our inferiors have here too much good sense to imitate our example. Of all the odd freaks of a perverted mind, the use of tobacco is surely the oddest. That whole nations of rational beings should spend hours in drawing the smoke of burning tobacco into their mouths, and blowing it out again, is very strange. And for proof that this is the case, I appeal to Knickerbocker's history of New York. It is no less strange that large and expensive establishments find employment in pulverising this weed, and that then, thousands snuff it up their noses, until their heads are nearly as hard pressed, as the bladders in which it comes from the factory. Perhaps it is stranger still, that other multitudes chew it, cavendish, ladies-twist and pig-tail, until nothing but a different formation of the foot is necessary to bring them within the mosaic rule of clean beasts. Nothing of all this is natural. Until the senses are brought into vile servitude, they utterly revolt at the use of tobacco. The nose sneezes, the mouth spits and the stomach vomits. Why should tobacco, more than a thousand other plants, be selected for all this use. I challenge any smoker to tell me the superiority which the smoke of tobacco has over that of hickory wood, and yet this he refuses, although he may fill his mouth with it, without expense. The use of tobacco is quite a modern folly. It was a poisonous Indian weed unknown in Europe until the discovery of America, and yet so immense is its consumption that it forms one of the principal articles of export from this its native country. Hundreds of cargoes of it, are now snuffed, chewed and smoked by the most enlightened as well as the most savage nations. Is there any other of poor human nature's vagaries in which our race appears so ridiculous? Oh, what a burlesque on man!

ANTI-QUID.

He reached home at the dawn of the day, called his family together, told them what he had done, and what he was resolved to do.—The morning was spent in reading his new book with the family, and late in this very same morning they all kneeled around the domestic altar to offer to Heaven their first united petition. The trembling voice and broken expressions of the father, unaccustomed to pray; the half suppressed emotions of his lovely children, too deeply felt to be silently held in their bosoms, and the loud weeping of his heart-broken companion, overcome with joy and gratitude at the unexpected scene, made an impression upon that man which will not be forgotten in eternity. This man now possesses the confidence of the neighborhood, is exemplary in his morals, is a humble and active Christian, the Lord is crowning his temporal affairs with prosperity, and a family lately wretched, are now truly happy. [Charleston Observer.]

*For the Boston Recorder & Telegraph.*

## GLEANINGS FROM ENGLISH MAGAZINES.

*Education in Foreign Countries.*—In the Netherlands, the system of mutual instruction is now firmly established, and in full action. Handsome donations have been received from the king, princes, and town of Brussels.

In Denmark, the same system enjoys the patronage of the king, and the effective support of the nobility and clergy. In this kingdom, are more than a thousand schools established on this plan; and religious instruction is provided for, by royal enactment.

In Sweden the schools are generally prosperous, and enjoy the royal patronage. The funds of the institution are increasing, and a central school is about to be built at Stockholm, for the training of instructors. In Norway, the system has been recently introduced with good effect.

In Russia, and Tuscany, the schools are going on well.

In France, within two or three years, they have made a retrograde movement, owing to the withdrawal of the patronage of government. In Spain and Portugal, little if any thing is doing at present. From these, as well as a thousand other facts, it is manifest, that where the *Bible* is not valued and read by the mass of the people, the advantages of education and civil liberty are not appreciated.

"Aha! so would we have it."—The recent disputes among the members of the British and Foreign Bible Society, have been copied into all the Popish journals of Italy, and are looked upon as a great omen of good to the true church! There was always something about that institution, which terribly frightened the Papists, and they are already singing songs of triumph, at the prospect of its fall! The same disposition is manifested by the enemies of religion generally, when occasion offers; and no unfriendly strife occurs among Christians, without encouraging the hopes, and inspiring the efforts of the ungodly to pull down and destroy. Ought not such a fact to teach circumspection? Ought not Christians to learn, that by furiously contending for small peculiarities, they discover to the world, a greater concern for their individual honor, than for the glory of the cause of Christ?

*Tract Anecdotes.*

About a fortnight after the Tract, called "Zacchaeus" had been issued at Bremen, 18 groats were found in the poor's box of the church, with the inscription, "I restore what I stole." The Tract stated one of the fruits of true repentance to be, the reparation of that which had been taken dishonestly; the man who left the money had been convinced by it of his sin, and not only restored to the owner what he had taken from him, but from gratitude to the Society that had issued the tract, left the above amount at their disposal.

Arrangements are making for the formation of a Religious Tract Society in the city of Moscow. Some individuals continue still actively to circulate Tracts in the Russian empire, though there are many difficulties attending the work.

*Drunkenness.*

It appears that drunkenness universally prevails over all the lower ranks of Polish and Russian society; so that men, women, and even children, are entirely given to this vice. Five thousand copies of the Tract, against drunkenness, in the German language, and 5000 in Latin, have been printed for distribution in this territory. If the foregoing fact excites pity and disgust, when related of the oppressed peasantry of Poland, what emotions ought to be excited, by the same fact when charged, as it justly may be, on an hundred thousand freedmen Americans?

*Religious charities in Africa.*

At Sierra Leone, is an Auxiliary Bible Society, which in ten years has remitted \$600. to the Parent Society. A Prayer-book and Homily Society has also been formed, and flourishes. The Church Missionary Auxiliary, supplies instruction to 1550 children, exclusive of those in Freetown—also to 3,100 persons on the sabbath, and half that number on week days. At all the stations, are nearly 500 communicants. There is also a Society for the relief of the poor which had in hand at the last report \$70. These institutions have been depressed during the trials the

colonies has had to encounter from pestilence and war, but they are now reviving.

*Abdool Masseek.*

"Expecting as I did, to see in him something of an English clergyman, you may judge my surprise to see a fine venerable man, with a long beard, white and flowing robes, and bare feet; his appearance altogether led my mind back to the Patriarchal age, and accurately agreed with every idea I had formed of an Abraham, Isaac, or Jacob; there is a deal of characteristic dignity in his face."

*Tinneville District.*

In 125 villages in this district, there are more than a thousand families under Christian instruction, having openly renounced idolatry. This change is recent.

## INTERESTING BIBLE ANECDOTE.

*Put a Bible there.*

At a late anniversary of a Bible Society in South Carolina, a man was present who had been in the habit of intemperance for many years. He had wasted a fortune, and his amiable family were now sharing with him the poverty, the disgrace, the domestic quietude, which the slave to this chief of all vices, if he be the master of a family, can never suffer alone, but into which he drags also the excellent partner of his better days, and their offspring.

In the evening a director of the Society saw this man in a state of intoxication, and presented him a Bible. He returned the drunken man's thanks, confessed that he had no such book at home, and promised to keep it for himself and family to read.

Unable to reach his house, he slept by the roadside, and in the night awoke, finding his Bible in one pocket, and a bottle of brandy in the other.

He said to himself, "It will not do to carry both home together, and I do not know which to throw away. I have now come to the crisis, and this is the turning point of my life.

The one I keep decides my character. I believe, as I am alive, that the good and bad spirit have met this night to draw lots for me; but I have the casting lot still. If I throw away the Bible, I shall die a drunkard, and the Devil has me.

If I throw away my lot, I give the lot to God Almighty, and I shall die a good man. He paused for reflection, and allowed the convictions of duty to contend against habit and inclination.

The conflict was a terrible one. Often he resolved to throw away his bottle and reform his life, and the tears flowed plentifully when he contrasted what he had been with what he then was. Often did he even raise his hand to throw away from him the Bible, drink his life out, and let the Devil take him. At last conscience prevailed, and taking the bottle, he dashed it against a tree.

He reached home at the dawn of the day, called his family together, told them what he had done, and what he was resolved to do.

The morning was spent in reading his new book with the family, and late in this very same morning they all kneeled around the domestic altar to offer to Heaven their first united petition.

The trembling voice and broken expressions of the father, unaccustomed to pray; the half suppressed emotions of his lovely children, too deeply felt to be silently held in their bosoms, and the loud weeping of his heart-broken companion, overcome with joy and gratitude at the unexpected scene, made an impression upon that man which will not be forgotten in eternity.

This man now possesses the confidence of the neighborhood, is exemplary in his morals, is a humble and active Christian, the Lord is crowning his temporal affairs with prosperity, and a family lately wretched, are now truly happy.

*[Charleston Observer.]**For the Boston Recorder & Telegraph.*

## THE WORD APPLIED.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'"

Her mother, with a view to try if she understood the meaning of these words, replied, "Then if Mr. H. said so, I hope you will take care not to touch things that are dirty in future."

The little girl smiled, and answered, "O mother, I know very well what he meant."

"What did he mean?" said her mother. "He meant sin, to be sure," said the child, "and it is all the same as if Mr. H. had said, You must not tell lies, nor do what your mother forbids you to do, nor play on the Sunday, nor be懈, nor do any such things as these, mother."

The answer was just. And my young reader may learn, that all sin, of every kind is uncleanness; that it is the abominable thing that the Lord hateth; and makes those who live in the practice of it utterly unfit to dwell with God, holy angels, and good men in heaven. But to save us from sin, Jesus Christ came into the world, and suffered and died; whosoever therefore believes on him shall be cleansed; his sins shall be pardoned, and his heart changed and made holy. For the blood of Jesus Christ cleanseth from all sin.

*I John 1. 8.*

## TEMPTATION RESISTED.

As a little boy was going to his Sunday school, he was met by a companion who invited him to play the truant; but he resolutely refused, and went to school.

When this came to be known, the boy was asked what it was that kept him from complying with that temptation; he answered, "Because I have read in the Bible, My son, if seekers entice thee, consent thou not."

*R. B.*

## RELIGIOUS NEWSPAPERS.

AMBASSADORS OF CHRIST, we address you. We are laboring to promote that cause to which you have dedicated your lives.

We would import to your minds, not our own spirit, which art so elevated of excellence appears, in lack of evidence, which art could not counterfeited, nor fiction supply, nor ingenuous discredit; and whose title, as an ornament to her sex, her age, her nation, and the cause she passionately loved, they fail not fully to establish.

"The contents" of this volume, "taken together, form a mental banquet for the Christian, interesting, abounding with evident, full of instruction, salutary to all diversities of human condition, and which no one can easily peruse without responding, at least in conscience, to the reality, excellency, and glory of religion; and without adopting at least the prayer of Balaham, Let me die the death of the righteous name, and it will carry a pure and watery influence to the utmost bounds of a dying world."

*Boston Recorder.**For sale as above.*

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